

PULSE

MAR
APR
1964



Boycott

During the days of the student boycott one of the frequent objections raised against the boycotters began with the words "those students have no right..." It is not our purpose here to discuss whether or not the St. Joe secular students had a right to express their sentiments by means of a boycott, but while we are on the subject of "rights" it would be good to discuss the problem of "who has and has not got the right to do what" in terms of the seminarian. In other words, does the seminarian have rights?

One Xavierite said that the seminarian definitely has no rights because upon entering the seminary the seminarian freely gives up all of his right to rights. Another student commented that the seminarian certainly does have rights and perhaps has more freedom to take advantage of these rights than a layman--e.g., a factory worker or a private in the army. A third student said that the seminarian has one basic right, which is to pursue his vocation to the Priesthood in the Society. This right, he added, implies the concomitant responsibility to obey the superiors and the rule. A fourth Xavierite stated that the seminarian has as many rights as he is given.

We will reserve space in future editions of PULSE to pursue this question further. Until then, however, if you have any comments to make concerning the matter, please drop a note to one of the editors.

PULSE March-April 1964 vol. 1 no. 3 cover by tom raterman

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Letters To The Editor

Dear Editor,

You asked me what I considered contradictions in PULSE. First, here are three quotes from PULSE which I do not find in proper agreement: "For twelve years Xavier had no formal medium of expression to communicate its activities to the outside world. Now, however, Xavier does possess such a medium in PULSE..." "PULSE is published by and for the students of Xavier Hall..." "A lot of water has passed 'under the bridge' since Xavier last had a means of communication with the outside world."

Then there are some issues "between the lines." For example, with reference to the second quote above, I doubt that any of your news articles are really "news" to any Xavierites. Surely it would be very difficult to conceal a news item long enough to reveal it in PULSE.

I thought you might be well acquainted with the BEE, so I referred to it as a possible type for PULSE. Thank you.

Sincerely,
Brother James

(You imply, or at least I infer, that if PULSE is pub-

lished by and for the students of Xavier Hall then it is contradictory to say that we are, at one and the same time, attempting to communicate Xavier life to those who are not residents of this community. If you will notice in this issue of PULSE that we are aiming primarily at two audiences. The first, the seminarians themselves, is our primary audience at which we level the feature stories, gossip columns, and jokes. The second audience, to those living outside of Xavier, such as the parents, and community members in different houses, we give the "news notes" section -- just to let them know in a general way what the Xavierites are up to. In this way we think that we are doing what we intend--to communicate Xavier life to outsiders and publish primarily for the seminarians -- without, as you say, falling into contradiction. Thanks much for your interest. Ed.)

Dear Editor,

Every Friday since the beginning of Lent, Fr. Bierberg has led Bible Services. Many have asked the purpose of these services and how the individual may get more out of them. I would like to refer all interested parties to the article by Fr. Behen, C.P.P.S., entitled "New Meaning for Easter Confession" in Worship Magazine, Feb., 1964.

Mike Winkowski

CURRENT COMMENT

by James Fennellyan

The news columns of our daily papers reveal some of the problems which constantly confront people living together in groups. Headlines tell of alarming juvenile delinquency rates in the slum areas of great cities, of bitterly fought strikes that bring needed production to a halt, of corruption and inefficiency in government and business.

We read about such problems, but how many of us try to understand them or the causes behind them?

The social sciences, or, as they are often called, the behavioral sciences, strive to do just this. The separation of the social sciences is difficult, and it is easy to oversimplify. However, we will not be far wrong if we say that psychology studies the individual; social psychology, the individual in his social groups; and sociology, the groups themselves and the larger society which surrounds us all. As we see, there are no hard and fast divisions of the social sciences, nor should there be. Social scientists hope that when a problem arises which requires interdisciplinary co-operation, fruitful perspectives and research will result. Social science, in order to arrive at a complete, rounded picture of man, is often obliged to draw upon the findings of other sciences, both physical and social.

As I am more familiar with sociology than the other social sciences, I will first explain what sociology studies and then how these studies can be beneficial to the priest--or the future priest. Although I am here talking about sociology, the same will be true, with slight adaptions, for the other social sciences.

The principal task of sociology is to obtain and interpret the facts regarding human associations. Sociology must refrain from passing any judgment, that is, it must remain ethically neutral. Its ultimate aim, however, is to understand man's adjustment to life by developing objective knowledge concerning social phenomena which can be used to deal effectively with social problems.

Sociology includes within its scope all of man's behavior which may be called social. Since many different phases of social life have to be studied, the science of sociology can be subdivided into specialized areas of inquiry. These areas include such problems, phases of social life, and institutional forms as the origin and nature of human life; the pattern of man's spatial distribution and the factors determining it; institutions, such as the family, school, and church; the nature of group behavior; the community; and social problems, such as poverty, crime and delinquency, vice, and physical and mental disease.

It should be obvious that sociology is not something entirely practical like accounting, mechanical drawing, or journalism. It is a background-- a foundation. But, you might ask, what good can I do with it? First, you can know yourself and your fellow man much better. Why is it important for the priest to know this? The priest deals with people, and it follows that the more a priest knows about will be able to fulfil his duty as an "Alter Christus." The priest is to bring Christ to all men. Surely we see that sociology cannot replace Theology, but it can complement it. Theology is the knowledge of God and sociology is a help in planning the apostolate in which this knowledge of God will be spread.

The Holy Fathers (beginning with Pius XI especially) have noted that men have put themselves in an earthly bondage, a social framework which they can indeed alter but not escape. The Church recognizes the fact that it is to be a servant to mankind and that our age has produced many new problems that cannot effectively be dealt with according to old pastoral methods. We know the pastoral ministry is to render and keep the human being receptive to the Divine. If the pastoral ministry is to do this, it must adapt to the times.

The usual place of pastoral ministry is the parish, so let us look at the parish. The parish is a community of Christian souls under the spiritual care of a pastor. But it must never be a closed community, isolated from the life around it. The kingdom of heaven on earth is leaven to permeate life.

A static parish is contrary to the wishes of Christ. It is the duty of the priest to reach out into the world, to renew

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LOCAL: 8555

Jim Rettig



Not many days hence Spring will officially be upon us. As of now, many doves, robins, and grackles have returned from the South. Several skeins of geese have been seen winging their way north from Mexico and the Gulf Coast. The next to come through are the kinglets, buntings, and sparrows which nest in Canada and our northern states. Following these are the thrashers, woodpeckers, warblers, and hummingbirds. It seems as if the larger birds, which can take a quick change in the weather arrive first. The smaller and more delicate birds appear later and leave first.

All of this means that the birdbanders, after their long winter of few catches, can again put out their traps and nets, and begin banding birds with renewed enthusiasm.

People band birds mainly for the knowledge of government research, other banders, and themselves. The government sponsors birdbanding and demands that a licensed bander hand in a list of the bands used (there are several hundred serialized bands in seven sizes) indicating the name of the bird, its age and sex, band number, and the date captured.

The first banders here on campus were Fathers John Baechle and Carl Nieset. They operated from 1941 to 1948 and used 30 traps. In 1945, they and their student help managed to band 2500 birds.

At present, Bro. Alphonse, one of three licensed banders, (the other two are Fr. Ballman and Fr. Lang) directs the group. Steve Gossin has the only sub-permit.

At Xavier Park, the banders' headquarters, several wire traps and two mist nets are placed in strategic locations. The traps are of hardware cloth and are constructed so that the birds hop in and cannot find their way out. The nets, which snare birds in flight, are made of black nylon thread. Sound cruel? Well, there's cracked corn and oats sprinkled in some traps and shallow natural-looking pans of water in others so that the birds, entering the traps for food or

water, find it hard to relocate the entrances. Until banded and released, the birds are quite safe inside the traps and are in little or no danger of being injured. The birds caught in the nets can be easily and harmlessly untangled.

After capturing a bird, the bander places an aluminum band around the bird's leg, records the data, and releases the bird. Last year the trapping methods yielded nearly 1700 birds.

Are the birdbanders well-established in our Society? Saint Charles Seminary has the oldest continuing station, which has carried on banding for the last 17 years. At Brunnerdale a station was started this year, and there may be a station at the Novitiate soon.

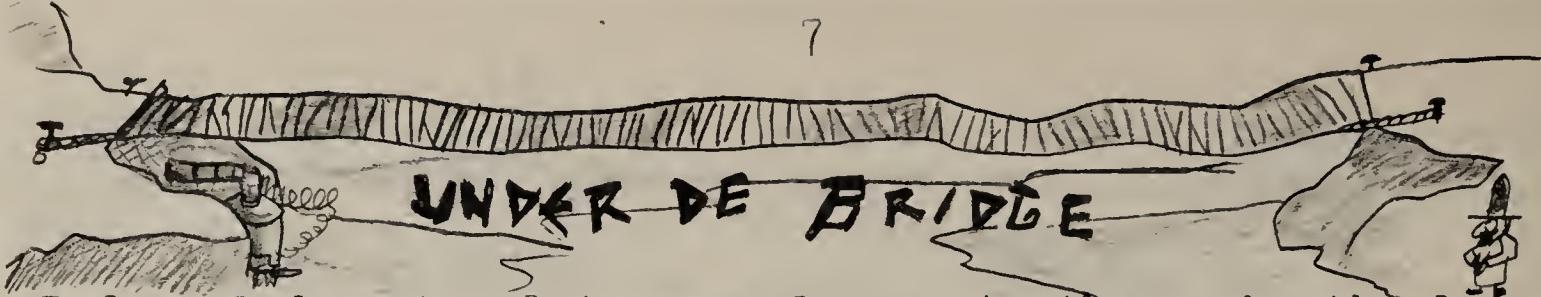
Here are a few of the peculiarities and rarities caught last year. The largest bird, a barn owl, was caught and banded in the bell tower. A Cape May warbler was found 600 miles out of its usual Eastern seaboard range. A redstart, a songbird of the western plains, was also banded, along with a Bachman's Warbler, one of the rarest warblers nesting in America.

Some birds which frequent this area have still evaded our traps, but we hope to eventually capture these, too.



AUTHOR PRETENDS TO BAND CARDINAL SO PHOTOGRAPHER CAN GET PICTURE

(The cardinal has been coming to the same trap every day for the last week.)



Before I forget, let me welcome to the ranks the latest member of the "Cultural-Journalist Society," Steve Nett, the author of "Under the Pea-Pod." Steve writes for Del Buffalo's Flame. Congratulations are due to all at Del Buffalo who have a hand in what seems to be a mighty fine newspaper.

I fear some of you are beginning to fret because your names have yet to appear in this column. Never fear, you will be mentioned, provided you quit being so sneaky that my Diabolees have no chance to pin a rap on you. Don't feed me the line that you never do anything. If that's the case, it is worthy of mention. Most of you are just too sneaky.

Let's start this month with a note on motivation. Mike "Winnie" Winkowski said recently, "Just think, some day we'll be fishers of men." But wouldn't you know it, some wise-guy piped up with, "Most of us might become fishers of men, but you'll be a fisher of whales." Boy, some guys never have a serious moment...Most of my readers have heard of Macey's. The proprietor of this illustrious joint, George Kohlrieser, is having trouble with his eyes and his handwriting. When he puts the price on his merchandise, he makes sure the price is unclear enough so that he can charge the highest of possible prices. Economist George is out to wreck the price equilibrium. George, you DON'T have a monopoly...

Here are a few of my scavengings gathered during Latin composition class: Feb. 24... Ralph "Sigh" Verdi claims Fr. Kuhns sneezes to a perfect B natural... Louie "Giggles" Recker has a problem. When "Giggles" starts to laugh, it takes a presidential order to make him stop...That's only one of "Giggles" problems. The other arises about 1:00 A.M., when he starts singing strains of the "Gloria" or some other piece in his sleep.

Birthdays in Mongieville are always unique. Like, for example, Winnie's. Who else has "Roll out the Barrel" sung rather than the traditional birthday song?...All Malthusians rejoice! The population in Xavier is decreasing. No, not the human population, but the Meeces, those tormentors of Jinx, the famed Hanna-Barbera Productions' cat. The intelligentia

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NEWS

TALENT SHOW

On Tuesday evening, March 10, The Saint Joseph auditorium was filled to standing room only for the annual talent show, sponsored by the St. Joe Student Council.

This year the Xavier seminarians took part in the production and made a good showing with five of the fourteen acts featured. The first act of the evening was a train skit from Music Man with the dialogue changed to a discussion of college life. Fred Baumer, Tom Hemm, Jerry Hartke, Bill Stock, Ron Wiecek, Steve Gossin, and Linus Evers took part. Tenor, Don Kneuve, was the third act of the evening. Don sang If I Loved You and When I Come Back to Sorrento. Fifth on the program was Bob Stanovik performing his magic act.

Following the intermission the second act was the Officer Krumpke scene from West Side Story, with Tom Hemm, John Newbauer, Frank Miezio, Mike Eyerman, John Srode, Rich Bialczak, Jim Mescher, John Freas, Bob Avery, Jack Miller, and, at the organ, Ralph Verdi, The fourth act in the second half was Louie Recker who sang Some Enchanted Evening, and The Torreador Song.

Members of the Student Council judged the show and awarded the first prize, \$35, to the scene from West Side Story. Second and third prize honors went to three acts (there was a tie for second place) presented by the secular students.

JD

DKL

The Kigamma Kappa Lambda Society sponsored a Science Symposium at St. Joseph's on the weekend of Feb. 14-16. A total of sixty delegates, representing ten colleges located in our neighboring states attended.

The theme of the symposium was "The Scientist and Society." The delegates were divided into groups of 6-8 according to the research topic which they had chosen. Representing Xavier hall were Doug Killoran and Pete Grotzinger who presented a paper on "The Moral and Ethical Viewpoints of Science as Applied to Medicine."

DK

MONGIES TEACH

Lowell Hemmelgarn and Bob Avery are currently teaching catechism to grade school children at Rensselaer's St. Augustine school on Saturday mornings. The children taught by the seminarians are seventh and eighth graders from Rensselaer and vicinity who can't attend a parochial school. For many of these children

this is the extent of their education in Catholic doctrine, so the seminarians must make their classes interesting but at the same time cover as much material as possible.

Last semester Rich Bialczak and James Hemmelgarn occupied the teaching positions. Both they and their successors operate under the supervision of Fr. Bernard Meiring, C.P.P.S. and Fr. Gerald Schmit, C.P.P.S. All four Xavierites value their premier in teaching as an invaluable and extremely enjoyable experience.

BA

VOCATIONS DISPLAY

Under the auspices of the Legion of Mary, a vocation display was set up outside the auditorium of Science Hall. Occupying three windows, the display centers its activity, not specifically on vocations to the Precious Blood, but upon vocations in general.

The purpose of the display is to give the lay students a chance to see how other religious societies function and then to compare them to the Society of the Precious Blood. The primary object was one of enlightenment rather than recruitment. The display was set up for Vocation Week, March 8 to 24.

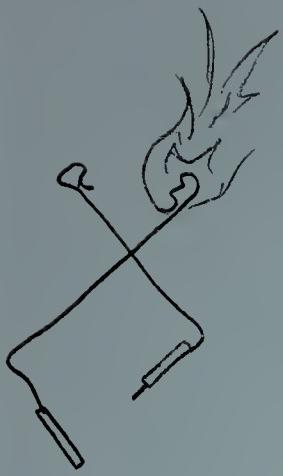
JU

STAMP DRIVE

Fr. O'Dell took me around to each classroom in St. Augustine's grammar school. There was a minor riot every time we entered since all the kids remembered Father from last year when he was an assistant at the parish. After things calmed down, I, fighting hoarseness, tried to tell the third through sixth graders exactly what I wanted. I was trying to start a stamp drive—a thing done very successfully in my grade school days---1928 - 1936 (Ha,Ha). It was very difficult to tell them the differences between pre-cancelled and non-cancelled stamps. If you think I'm wrong, try to tell a youngster what perforations are. (Stamps cannot be sold unless the perforations are unharmed) It's hard!

The seventh and eighth grade boys and girls were a much more sophisticated group. They had a way of showing their excitement without riot conditions. They wanted to know what kind of stamps, why we wanted them, and where they went. I think some of them were interested in selling them on the side for their own profit.

All of this took so much time that Fr. O'Dell had to leave to meet a class. This was the wrong move because the eighth graders were loaded with questions. They asked



The SLUDGE SEEKERS

Now and then in the course of human events something is invented which defies all scientific and logical explanation, yet functions in the capacity it is made for. Such was the case of the wonderful divining rods which appeared in Xavier Hall's arsenal of janitorial equipment. These "magic plumber wands" were fashioned by Doctor James "Comrad" Fisher out of old coathangers. They looked rather crude at first but after a little work with pliers and tape they looked good enough to fulfil the great need for high quality sludge sticks.

Fisher took his magic wands and posed as a traveling work period plumber sent by the administration to check all latrine fixtures for sludge. His first stop was Fr. O'Dell's room where J.M. was working in the bathroom. J found, after talking with Fisher, that Fr. O'Dell's fixtures most assuredly deserved checking, so J took one of the wands and Fisher took the other. As they crawled past the commode, Fisher's wand almost jumped out of his hand. J's didn't move. An explanation was in order. It was quite simple to resolve the difficulty. Sludge diviners need a special magic paste on the bent ends so that they won't wear out. Jim promptly produced a green can of shoe polish and put some on J's wand. Then for good measure he heated it ever so lightly so that it would be at top sensitivity. The search resumed with renewed energy, and much enlivened wand action.

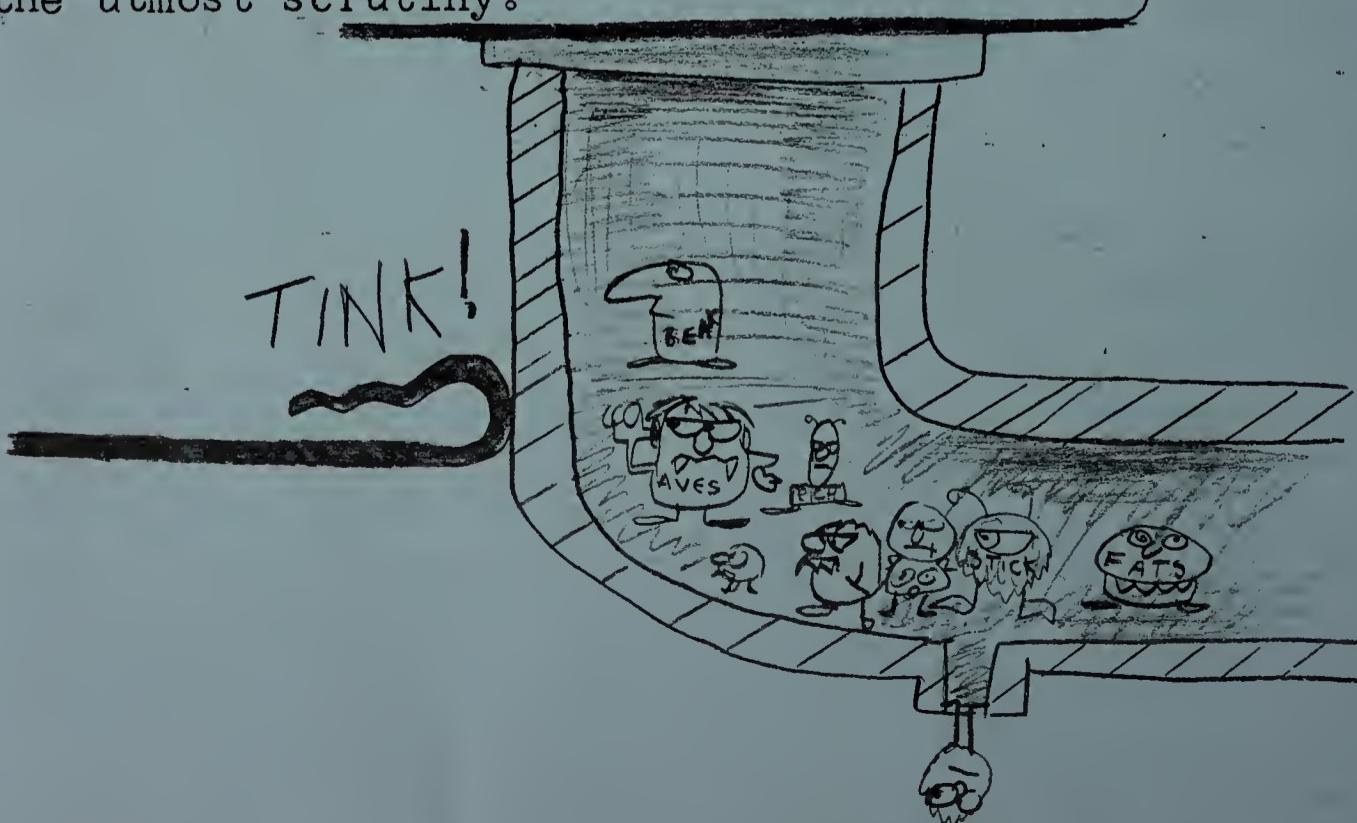
The wands were suddenly swinging back and forth and J said that his was almost taking his hand off. A great moment in science had taken place. They, crawling on the floor, had just located a "sludge" in a sink pedestal. It didn't occur to J that there are no pipes in sink pedestals, and consequently no sludge. Fr. O'Dell must have wondered what the rejoicing was about in his afterroom, but he made no inquiry. The Doctor and J started out to check all the fixtures in the hall for possible sludge block-ups.

The next point of operation was the basement washroom. Trouble had recently occurred there due to back-ups of water, etc.

Mike Zimmerle was calmly sweeping the floor (as he is supposed to, and sometimes does) when he noted a rather odd group of people crawling on the floor of the washroom. They were pointing bent coathangers at him and his sinks. There were many interested scientists in the basement when the two "diviners" came down the stairs so as a result there was a larger group of "sludgers."



The Doctor no longer manned his rod, but had been coaxed into giving it to a certain Mr. Newbauer, who thought pointing bent coathangers at plumbing fixtures was more interesting than pointing needles at cassocks. The group took about fifteen minutes to sniff out all the sludge in the sink pedestals. Then they went into the other part of the latrine area and proceeded to work over all the fixtures there with the utmost scrutiny.



Several more people now joined the "sludge seekers" in the search. The Doctor thought that it was time to re-grease the wands, so he took out his green surplus can of shoe polish and smeared the ooze onto the coathangers. The crowd watched with mute amazement as J showed them how this special salve-like substance re-charged the weakened wands.

They were all taking turns checking the fixtures by crawling on the floor and raising and lowering the coathanger divining rods until the rods weaved back and forth. All at once someone spoiled the fun and investigation by dashing into the washroom and taking a photograph of the diviners in the process of doing a close examination on one of the more necessary fixtures. This brash photographer broke up the gathering rather fast.

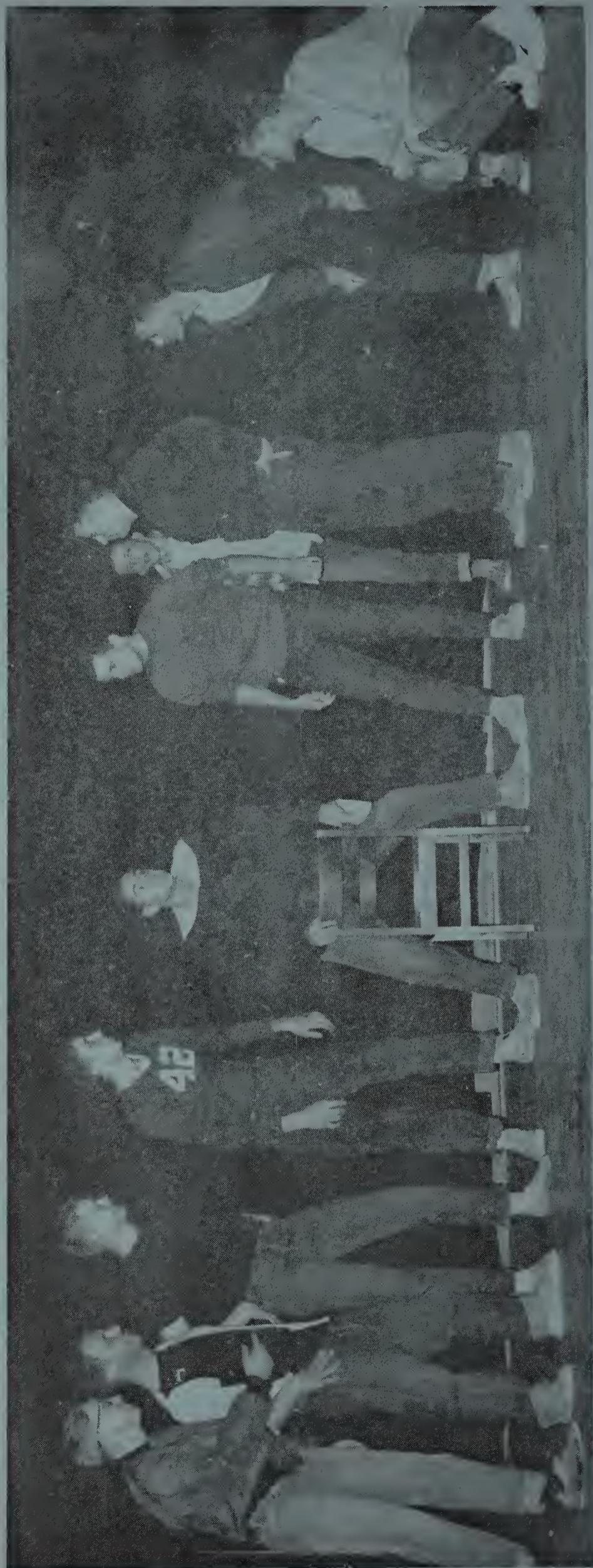
One of the divingers, who had been somewhat interestingly posed in the photograph, was by a strange coincidence a photographer himself. After contemplating the circumstances, he handed his divining hanger to a fellow scientist and left--only to sneak back again with his own camera. Well, since one picture depleted about half of the sludge expedition, two pictures stopped the whole investigation completely. Although the sludgers still believed in their rods, there was something ominous in the thought of being photographed while poking at plumbing fixtures with bent coathangers. And think what they would have done if they knew that someone was going to write about it!



THIS IS THE GROUP WHICH TOOK 1ST PLACE

IN THE ST. JOE TALENT SHOW

(cf. p.8)

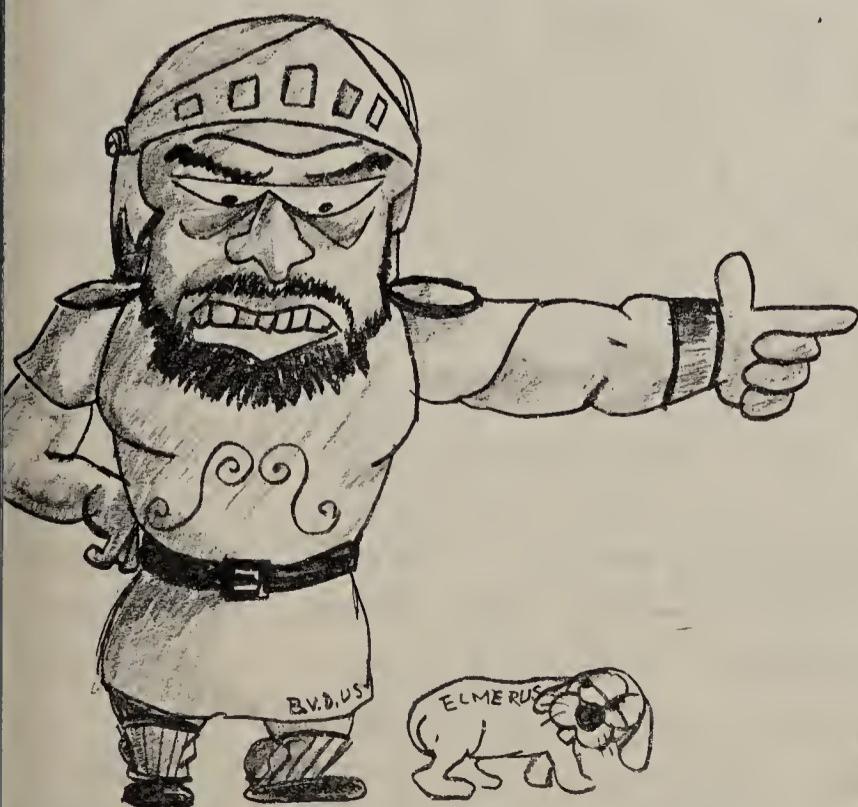


about the seminary, Theology, sports, and (of all things) Greek. The questions about the seminary were easy enough. I made up some new Theology and showed them a math trick in an attempt to divert their attention. Well, some smart girl had heard the trick before and I was "corked." If you ever want a neat experience, get tripped up by a thirteen year old girl.

The drive ended last week and we collected a little over 26,000 stamps--a great number of which are American commemoratives. The Dwenger Mission Unit's stamp club is sorting the stamps so that they can be sold. (The past price return has been \$2.75 per pound for American commemoratives and \$1.50 for foreign.)

SG

AUT...AUT!



This CARTOON WAS FOUND IN THE FORUM.

ASSORTED

PRACTICAL

TICKETS FOR SEMINARIANS

THIS TICKET IS GOOD FOR 1 FULL-ARM WIDE STRETCH DURING FR. KUHN'S CLASS

This TICKET YOU NOT ENTITLES THE LIGHT TO ANSWER 6:40 A.M. - AFTER

THIS IS A TICKET FOR BOYCOTTING GRADES

BONUS TICKET
OF THESE WILL GIVE CUT.
YOU - 1 Revival

ADMIT ONE TO THE CIRCUS

PRESS CONFERENCE

On Feb. 16, our Provincial, Fr. John Byrne, gave all of us here at Xavier a chance to ask him questions on the Society's missions in South America. He commented on the new rectory in Lima, the religious attitudes and the young people of South America, and the growing Communist problem in Peru and Chile. RB

The CLIMAX

While still in the Lenten Season, we should be anticipating those holy days of the Church's Calendar - Maundy Thursday, Good Friday, and Holy Saturday. How rich and meaningful is the liturgy of these sacred days.

It was on Maundy Thursday that Our Lord celebrated the Last Supper, uniting man with God. The Church has legislated that only one Mass should be celebrated in each Church at which all the faithful gather in unity to participate in one community Mass, and more especially, in the Holy Communion of that Mass. It is most fitting to consecrate the hosts for that Communion at that same Mass, thus, the Holy Father has prescribed that Communion from the tabernacle on this day is forbidden - the tabernacle must be emptied before Mass - and we must therefore receive "Communion from the altar."

The Good Friday liturgy is truly unique. It is divided into three parts, the first of which is the service of instruction and prayer consisting of excerpts from Sacred Scripture (two from the Old Testament and one from the New Testament) concerning the redemption of mankind. Also included is a series of prayers for all the people of the world ending with a short period of private prayer.

The second part of this liturgy consists in the unveiling and adoration of the Cross. It is interesting to note the history of the veiled crucifix. In the early Church, the Cross was considered a triumphal instrument in the course of redemption. At first, the crosses were of precious wood adorned with gold and jewels. Later, when the Corpus was introduced on it, it was never the suffering Christ, girded only by a loincloth, but rather Christ triumphant, clad in kingly garments with a crown and glorified wounds. Around the 11th and 12th centuries there grew a great devotion to Our Lord's Passion, and it seemed incongruous that the triumphant Christ should be represented during Holy Week. Thus the crucifixes were veiled. Later still, the present representation of Christ suffering was introduced, yet tradition demanded that even these be veiled. Some liturgists now feel that this rubric should be abolished so Our Crucified Lord could be seen and meditated upon during Holy Week. Furthermore, they urge that the triumphant crucifix be reintroduced for the Adoration of the Cross on Good Friday.

The climax to the Good Friday liturgy is the Communion Service. The history of this too is worth considering. In the

ancient Church, when Mass could not be said frequently due to the lack of priests, the faithful would meet together for a divine service consisting of Scripture reading, the recitation of the Our Father, and reception of Holy Communion. As Mass became more frequent, this service came to be reserved for Good Friday. From about the 11th century onward, so much was added to the service that, except for the Consecration, it closely resembled the Mass. It was even called the "Mass of the Presanctified." In 1955, the service was restored to its original form.

The blessing of the new fire and Pascal candle are the first services of the Easter Vigil - Holy Saturday. By the new fire, struck from a flint, we are reminded of God the Father who used it as a sign of His presence throughout the Old Testament. On the Pascal candle is carved a cross, at the center and each point of which is inserted a grain of incense, signifying the five glorious wounds of Christ. As the deacon carries the lighted candle in procession, we suddenly encounter that marvelous truth - Lumen Christi - Christ the Light of the World. This fact is further proclaimed in the beautiful Exultet, sung by the deacon just before the actual blessing of the candle.

Next, the four "prophecies" (Until recent reform there were twelve.) are read, which remind us of God's divine mercy in preparing our Redemption. And immediately thereafter, the Litany of the Saints is chanted in preparation for the baptismal ceremonies.

The baptismal fount is blessed, the eligible catechumens are baptized, and then the priest invites all the faithful to renew their baptismal vows, while holding a lighted candle symbolizing their original baptism. All then say the Our Father as those members of the early Church did to identify themselves as Christians.

Finally, the culmination of Holy Week, the Mass of the Resurrection is celebrated. We rejoice with glad hearts that Christ has risen from the dead to be present with us, and we look forward to that second coming when we will be judged worthy or not of His eternal friendship.

Michael J. Winkowski

LENTEN RESOLUTIONS

(No Lenten edition is complete without mentioning something about Lenten resolutions, so we sent one of Fats' "diabolees" (spies) to find out what some of the members of the local peer group are giving up for Lent. Here is what we found out. -Ed.)

"Sparrow" Everman has given up eating worms like Gettig.



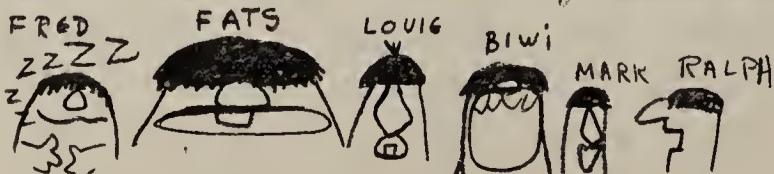
"Dr." Stock will no longer smoke incense, and has quit listening to his favorite hymn "The Lord is My True Shepherd."

"Herman" Hartke has relinquished his greatest joy--working for Fr. Heiman!

Winny "the Walking Cassock" has finally decided to stop wearing his overalls to breakfast.

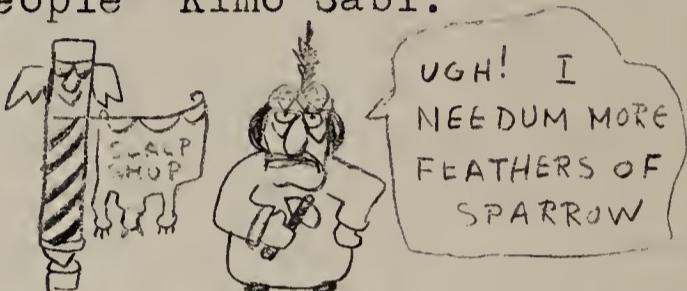
"Fats" has given up making over-sized three point landings on weak legged ping pong tables!

The "Churchbench Beatles" led by "Ringo" Verdi have given up singing six part offertories at community Masses.



"Beasty" has discarded his mania for wrecking wash lockers.

"Chief Slinging Bull" Jerry Ivacic, "Last of the Milwaukeeans," has given up the Braves and his tepee (a converted Nazi Red-Cross tent), and has finally quit calling people "Kimo Sabi."



Fred Baumer has quit saying unkind things about a certain philosopher we all know.

Fred Marcellus O'Hearn has finally stopped chanting his "I is the greatest" theme.



contact with it, to work without ceasing for its restoration under Christ. The priest has two apostolates, one personal and one institutional. As Abbe Michonneau said: "Although we have not reached the point of revising the numbers given by our Lord in the famous parable; that is, we do not say that ninety-nine sheep have left the fold, and one faithful one remains. And yet, we remember a saying of one of our professors in the seminary: 'We do not go after the lost sheep any more. We let them run off to the hills, these ninety-nine lost ones, while we argue about who is going to fondle the one that is left.'" This is the personal apostolate. The institutional apostolate can be seen this way: "The parish is a community of people in a given territory, souls who must be reached. But it is a community that is fully immersed in life, impacted by every prevailing social force. Even when it is supposed that individuals are being brought within the radius of the pastoral ministry, their constant submission to the play of other social influences is not to be overlooked." The institutional apostolate could be called Catholic Action, and as Cardinal Saliege said, the job of Catholic Action is "to modify social pressure, to direct it...In taking flesh, Catholic Action comes out of its dream and gets into reality; in the social, the material, the economic and the temporal, it acts."

We see that once the pastoral ministry begins to search into the realities of the social order in which it must fulfil its mission, soon it will come to recognize the existence and the influence of many varied social conditions.

Sociology can direct investigation into varied social problems. What is seen only in isolated cases is not understood as well as when seen with better perspective and with a keener understanding of underlying causes as a sociological condition. A study of mixed marriage or of alcoholism, for example, makes a far deeper impression and arouses more ready determination to meet the problem than the patient handling of single cases. All sociology wants to find is the truth, and so does the Church. It is not enough just to know, however. There must be a yearning to change, to reconcile, to integrate if need be for the benefit of the Mystical Body. This is the great challenge that the Holy Fathers have been uttering for half a century to priests and laity alike. Sociology will give a better knowledge of the nature of this challenge, and will make us better able to do something about meeting the challenge.

of Mongieville have decided that due to a diabolical plot by St. Joe secular students to chase their friends the Meeces to Mongieville, the Mongies had best remedy the situation. The Meeces exterminators, Linus, Bugs, Fred, George, Bowell, and Rat, have done their jobs wells (or the Meeces are getting smarter). Oh, I failed to mention the exterminator king-fish Fisher, whose torments are so cruel that I shudder to relate them to my pacifist-type readers.

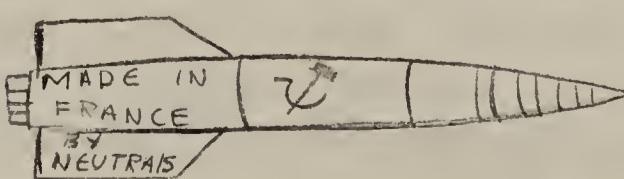
I think I am expected to apologize for my spelling of Lowell Hemmelgarn's nickname. In the last issue I spelled it as "Bowell." Lowell, however, claims it is to be spelled "Bowl." I ask why. My reason for spelling it Bowell is that if Lowell pronounces Lowell as he does (i.e. "Lowl") then why shouldn't his nickname be spelled Bowell ("Bowl"). If the Bowell still objects, maybe I can compromise and spell it Bowel...

Steve "Cary" Gossin (he got self-conscious and cut off his hair) tells me a tale about Brother Alphonse and Jim "Reds" Rettig. (All three are bird-banders.) Now it seems that one day Brother handed Reds a bird which Brother claimed Reds had never seen before. So Reds immediately excluded birds he was familiar with. Now this bird was the female of a species with whose male Reds was quite familiar. Reds accuses Brother of faulty logic. Can anyone solve the dilemma?



Jerry "Mack" Ivacic has been seen wearing a cassock belt lately. He said he would wear one once he hit 230 lbs. Must be too many of those Wisconsin carp. Speaking of carp, Rat claims that Mack's motto is Carpa diem, a carp a day keeps the doctor away. Unfortunately, Mack's Wisconsin carp stand isn't doing much business--he can't seem to keep both himself and his customers supplied. -- Mack can't wait 'til he gets to Herman Hartke land. There he'll have more than enough carp for his needs and his customers' too.

"Ivan" Ivankovitch has inaugurated something new in the way of study club meetings--a communist club luncheon. but it's rather difficult to imagine what is discussed at the luncheon...In a recently conducted poll, Ralph "Sigh"



Verdi and Jack Miller were unanimously declared study hall kings. They are the only ones who ever forget to leave study hall when the bell rings. By the way, Fred Baumer was voted in as study hall-type-studier-outside-of-study-hall king.

Chaucer once said: "For time y-lost, this knownen ye,
By no way may recovered be."

Likewise the water which flows "Under the Bridge"...by no way may be recovered. So be careful, and make sure that every drop of water and second of time which pass "Under the Bridge" be good! For it was also said:

"Time is eternity's fountain, whose waters
fall back thither from whence they rose."



XAVIER CHOIR, pictured above, will sing at the Diamond Jubilee Concert on April 12, 1964. They, together with the College Glee Club and the Alverno College Chorus, will sing the premiere performance of the Peloquin TE DEUM under the direction of C. Alexander Peloquin, founder-director of the famed Peloquin Chorale.

BASKETBALL AND BOWLING

The I.M. double elimination basketball tournament is over and the Xavier Mongies closed out with a 5-2 record.

After squirming by to victory over the first place team, the Mongies went on to win their next three games. In the fifth game the Mongies tangled with a rough (football) basketball team and lost by three points. The next game showed little competition as the Mongies won by eighteen points. However, in the seventh game, something was lacking on the Xavier squad and we lost by four points.

The I.M. bowling squad lost the semi-final match of the single elimination bowling tournament to the Noll Nips. (Best out of three games: 900-925, 993-901, 930-1023.) During the league season the team maintained a 26-10 record (second place standing) and held the first place spot for much of the first round. The Mongies finished just one point behind the first place Drexel Headpins (27-9). The individual averages of our keglers are:

Boton	166
McLean	152
Frawley	142
Miller, M.	139
Avery	134
Hemmelmarn, J.	122

Mark Miller

PINOCHLE AND WRESTLING

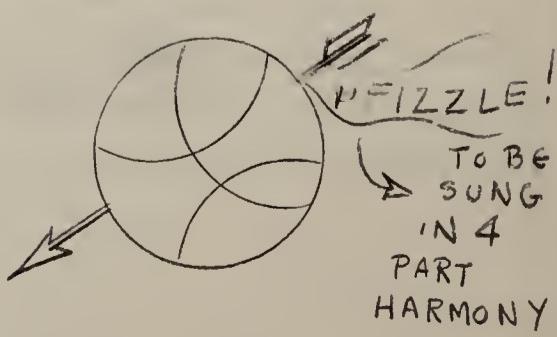
This year Xavierites took part in the I.M. Pinochle Tournament. Ten teams signed up to give it the old Xavier try. Two teams, Bob Avery and Tim O'Hearn, John Srode and Frank Miexio, made it all the way to the quarter-finals before they were beaten.

Six X men participated in the I.M. Wrestling Tournament. Mark Miller and Mike Zimmerle took first place in their weight classifications, while Bob Stanovik and Mike Gude made it to the finals but lost their matches. Bob Ricketts and Frank Miezio were eliminated in the first round.

As PULSE goes to press the I.M. Volleyball Tournament, and the Checkers Tournament are about to get underway.

Lowell Hemmelgarn

As we go to print
the volleyball team
lost in the finals.



LAMENTATION OVER A LOST BET

Cassius Clay is King today.
Is Sonny Liston thru?
Liston blamed a shoulder pain,
But all the crowds did boo!

Humility's his specialty
His modesty's innate,
But was Sonny licked 'cause
the fight was fixed,
Or is Cassius really great?

Sonny's fate caused much
debate.

I don't know how he lost.
For Clay it was a winning,
For me, a day of cost!

Bob Avery

SPORTS

XAVIER BOWLING LEAGUE

The first round of the X Bowling League ended on Wed, Jan 29. The league proved to be very tight, with handicaps bringing havoc to many teams. Mike Eyerman's "Guttersnipes" were in the lead most of January, but in the final weeks were pushed down to second place as Guy Goubeaux's "So-'N-So's" quietly slipped past them in total pins. John Hoying's "Bolos" finished strong, but a lack of total pins kept them down in third

place. The final standings:

Name	W. L.	Tot.Pins
So-'N-So's	22-14	11905
Guttersnipes	22-14	11670
Bolos	22-14	9882
Lucky Strikes	21-14	10753
Fightin' Irish	20-16	9995
Diggers	18-18	11080
Pionateers	18-18	10629
Murderers	15-21	11026
Alleycats	13-23	9612
Try Agains	9-27	

The second round of the now called "Xavier 10 Pin League" is in full swing. Each team has acquired one new bowler, making four to a team. Also, the league bowls on Friday afternoon instead of Tuesday. All this hasn't affected the "So-'N-So's", who continue their winning ways. They are presently out in front with a 19-5 record. The "Bolos" occupy second place with a 14-10 record and are followed closely by the "Guttersnipes" who won a $13\frac{1}{2}$ - $10\frac{1}{2}$ record. So who's gonna catch the "So-'N So's?" Lowell Hemmelgarn



